

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Five Big Reasons For TITHING

By Evangelist John R. Rice, Editor

If you do not tithe, I know what is wrong with you. Not being a tither shows a man up, if he is a Christian. If you do not tithe, I believe I can show you five unanswerable reasons why you ought to tithe.

By tithing I mean giving God one-tenth of your income. Not one-tenth of your profit, not one-tenth of what you have left after you pay your debts, but one-tenth of your salary, or one-tenth of what your farm produces, or one-tenth of the net income from your business. Tithing means to turn over to the Lord a dime out of every dollar. And of course it involves giving God the first dime. If you do not give God the first dime, you may not give Him a dime at all. The Bible teaches that everything you have and everything you get is the Lord's and that He requires you to give at least a tenth of it to Him and freewill offerings besides, as the Holy Spirit leads, for His work. But here are the five reasons for it. Check them by your Bible, face the question honestly and see whether you are an obedient Christian, an honest Christian, a loving Christian, a grateful Christian, and a believing Christian.

I. Obedience

God commanded Jews under ceremonial law "Bring ye all the tithes into the storehouse" (Mal. 3:10). That is a plain command. They were commanded to bring God all the tithes. Then in the New Testament, to those who paid tithes of everything, even of the mint and of the anise and the cummin, small herbs or spices of their garden, Jesus said, "These ought ye to have done" (Matt. 23:23). Then again Paul, writing by the Holy Spirit to the church at Corinth to New Testament Christians like us, commanded proportionate giving. He said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). God here commands New Testament Christians to give each week a certain proportion of what God has prospered them with during the week. It is a plain command. What proportion did He mean? Did He mean one-half? Or one-

twentieth? Or one-fifth? Remember that these Christians had only the Old Testament. Paul preached from the Old Testament because the New was not yet written and collected, and of course, the proportion commanded was the same kind God commanded throughout the Old Testament, and repeatedly mentions also in the New, that is, the tithe, or one-tenth.

So there it is, Christian. It is the plain command of God to tithe. If you do not tithe, you are a disobedient Christian. You do not follow the plain commands of God. There is no use to say that you are trying to serve God or that you are surrendered to His will, or that you will do whatever He says, until you fully surrender to do what He says on the money question.

Somebody says that the tithe is now out of date because it was in the Old Testament. So we say it was incorporated into the ceremonial law. But tithing began long before the law was given. Abraham tithed (Gen. 14:20). Jacob tithed (Gen. 28:22). Both

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Sanctification Its Meaning

By the late H. A. Ironside, D.D., Litt.D.
Long pastor, Moody Memorial Church, Chicago

In commencing our inquiry on the subject of sanctification as taught in the Scriptures, it is of importance first of all that there be a clear understanding of the meaning which writer and reader attach to the word. For if the writer have one thought in his mind when he uses this expression, and the reader be thinking of something totally different as he peruses the treatise, it is not to be supposed that a common conclusion will ever be reached.

I propose, then, first of all, to let the theologians and the holiness teachers define the word for us; and then to turn to Scripture, there to test their definitions. Examples: "In a doctrinal sense sanctification is the making truly and perfectly holy what was before defiled and sinful. It is a progressive work of divine grace upon the soul justified by the love of Christ. The believer is gradually cleansed from the corruption of his nature, and is at length presented 'faultless before the presence of His glory with exceeding joy.'" This is a fair statement of the views held by ordinary Protestant theologians, and is taken from the Bible Dictionary edited by W. W. Rand, and published by the American Tract Society.

The secular dictionary definitions generally agree that "sanctification is an act of God's grace, whereby man's affections are purified and exalted." And this, it will be observed, practically accords with the definition already given. Holiness writers are very explicit,

and generally draw attention to what they suppose to be the difference between justification and sanctification. I shall not quote any of their authorities as to this, but put the teaching in my own language rather, as I often taught it in past years. My reason for this is that all holiness professors read-

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Dr. H. A. Ironside

Two Ways The False And The True Ways of Salvation

By Oswald J. Smith, Litt. D.
Pastor, Peoples Church, Toronto, Ontario, Canada

In Deuteronomy 30:15 you will find these words: "I have set before thee this day life and good, and death and evil," and in the nineteenth verse this ultimatum: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Here you have The False and The True. Let us look at them.

The False

There are a great many things that people are doing in order to get to Heaven. False foundations abound on every side. In what do we hope? Why do we expect God to let us enter Heaven? Upon what ground are we standing? These are the questions that must be answered, and they are of paramount importance. And if I can succeed in pointing out the things that can never save, and then make plain the only possible way, I am sure that some, at least, will be forever grateful. So, then, let me mention one by one the false foundations upon which so many are standing, that no one may be deceived.

1. The Christian Religion

What is religion? It is something that man does. When we speak of a "religious man," we mean one who has been baptized,

goes to church, partakes of the Lord's Supper, gives his tenth, and so on. Such a one is spoken of as a "good churchman," a "religious man." He lives a "religious life."

Now the word "religion" is only used five times in the New Testament—four times in a bad sense and once in reference to the believer's good works, but never as synonymous with salvation or spirituality. The so-called "Christian religion" apart from Christ has no more power to save than has Buddhism or Mohammedanism. It is dead, cold and lifeless, and becomes a curse to thousands of souls, the Devil's strongest and most dangerous delusion. And it is in this system, the "Christian religion," that millions—Catholic, Greek Orthodox and Protestant—are trusting for salvation. Religion without Christ is but a lifeless corpse, a false profession, the form without the power. Like a wax statue, it has the appearance, but not the life.

Do you know that it is possible to become outwardly religious without being regenerated? I verily believe that tens of thousands who have been nominal Christians will never get to Heaven, because they have not been born again. They have been turned from certain forms of sin, turned from skepticism and indifference, and in many cases turned to some denomination, but not to God; won to the evangelist

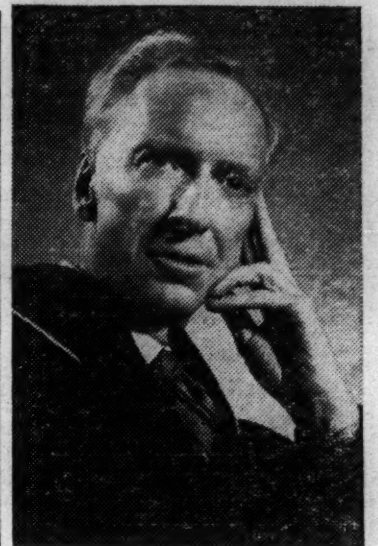
or to the preacher, won to the church and to respectability, but not born again, not regenerated. And, remember, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Pundita Ramabai, the noted Indian Christian leader, was such an one. She herself tells the amazing story. Turning from Hinduism and other false systems of religion to profess Christianity, she accepted baptism and joined the church, and for eight years she lived and wrought as faithfully as any English church member, outwardly accepting the Bible as her standard of living, and shaping her life according to its moral teachings.

But Pundita Ramabai was not a Christian. She herself says that she had never experienced the new birth. Christ as her personal Saviour she did not know. She had accepted Christianity, but not the Christ of Christianity. She had embraced the Christian religion, but knew nothing of personal salvation. There had been no change of heart.

But there came an hour in her life, eight years after she had embraced Christianity, when, for the first time, she saw herself as a lost sinner needing a Saviour, a dead spirit needing eternal life, and then came the great change. From that hour all life was different. She then knew the Christ of the Christian religion. She was

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Dr. Oswald J. Smith

Share Our Secret!

By Viola Walden, Secretary to Dr. Rice;
and Hal Malehorn, Student Editorial Assistant

We're letting you all in on a great big secret: December 11 is Dr. John R. Rice's birthday! True, we haven't kept it very well concealed, but that's because we think that everyone should know all about it. And besides, we want everybody to help us celebrate this big event! It is a big secret though—so big, in fact, that we have made it headline news.

Few men deserve such hearty congratulations and so many good wishes as Dr. Rice, since few men have contributed so much to the cause of Christ. He accomplishes as much each day as two or three ordinary people, and any one of several of his responsibilities would usually be a full-time job.

As editor of THE SWORD OF THE LORD, Dr. Rice puts in a full day at the office whether he is actually in the office or not. He must see to it that the big 12-page weekly edition meets its deadline, and that all editorial and promotional copy is checked. In addition, he writes several columns for each issue. He is largely responsible for the continual high quality of "America's Foremost Revival Weekly"—THE SWORD OF THE LORD,

which goes to about 80,000 people (including over 20,000 preachers) in all 48 states, as well as 81 foreign countries! God has wonderfully blessed the work of this

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The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher
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GRACE RICE MACMULLEN, Circulation Manager

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The Gospel at a Glance

By Charles L. Ramsay

THE SAME OLD CROWD



And they which went before rebuked him, that he should hold his peace. Luke 18:39

Another original Christian cartoon by Charles L. Ramsay, SWORD OF THE LORD cartoonist. Ramsay's 101 Christian Cartoons, with helpful comments, is now available. Sent postpaid \$1 a copy. Sword of the Lord, Wheaton, Ill.

Book Reviews

With the announcement of the publication of the great 20-volume set of SPURGEON'S SERMONS—MEMORIAL LIBRARY, the Zondervan Publishing House, Grand Rapids, Michigan, has confirmed its reputation as being the outstanding publishers of Charles H. Spurgeon material in this generation. 100,000 books in this SPURGEON'S SERMONS—MEMORIAL LIBRARY series will be published in the completion of the set. Volume I in the set will be published on January 1, 1952 and succeeding volumes will be published, one volume per month, thereafter for twenty months.

Practically all of the great Spurgeon masterpieces are now in the Zondervan line of publications, including such memorable works as his "Treasury of the New Testament," "Treasury of the Old Testament," "Treasury of David," "Morning and Evening," "Sermon Notes," "Sermons on the Second Coming," "Sermon Illustrations," "Lectures to His Students," and others.

Charles Haddon Spurgeon, known as the "Prince of preachers" was considered the most prolific of all evangelical writers of the last generation. His magnificent works have stood the test of time and at least some of the volumes are found in practically every evangelical minister's library in the country. For more than thirty years Spurgeon was pastor of the great Metropolitan Tabernacle (later known as "Spurgeon's Tabernacle") in London.

CAN YOU TELL ME? by Dena Korfker. Zondervan Publishers. \$1.95. Simple Answers to Puzzling Questions Children Ask. Here are the answers—reverent, spiritual and discerning—to the questions which are asked by boys and girls in every home. 39 questions answered simply and convincingly. Each question beautifully illustrated with photographs from real life, many of them full-page size. Sample questions: Where do all the people in the world come from? Where was I before I was born? Who wrote the Bible? Where did I come from? Laminated washable cover.

BEDTIME STORIES for Boys and Girls, compiled and edited by Theodore W. Engstrom. Zondervan. \$1.95. Editor Engstrom has gathered from the far corners of the earth a group of ideal stories for the children's hour—animal stories, nature stories, Bible stories and stories about children, each with moral or spiritual emphasis. Every story carries a beautiful and telling message for young folks. The Saviour is magnified and glorified. Written in simple, beautiful language that can be read and understood by children. Though this is a book meant for the home, Christian teachers will find it indispensable in their classrooms. Sunday school teachers will give grateful thanks for the appealing messages these stories contain. Parents will want a copy for their children as soon as they glimpse the table of contents. 162 pages. Cloth bound. Generously illustrated.

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Editor's Notes

Please remember that all mail to the editor should be addressed to Wheaton, Illinois. It will be sent to me daily, air mail, if I am elsewhere. Mail sent to me elsewhere may be delayed or lost.

Revival at Harlingen, Texas

November 18 we began a revival campaign with Calvary Baptist Church, Harlingen, Texas. Rev. John Wilder is the pastor. Many regard this church as the outstanding church in the Lower Rio Grande Valley. A new auditorium seating eleven hundred was built in time for the campaign, and the first services in it were held Sunday morning. On Sunday afternoon some fourteen ministers were present. Sunday night the First Baptist Church dismissed its services to cooperate with our campaign. People have driven in from long distances, up to one hundred miles, to be in the services. The first Sunday night crowd was about eight hundred. Monday night there were approximately six hundred and we believe that soon the auditorium will be overflowing. J. Stratton Shufelt of Wheaton arrives today (Tuesday) for the song leading. We worked together for two happy years and had great campaigns together in Chicago, Buffalo, Cleveland, etc. Rev. and Mrs. Warren Steward, who long helped me in revivals, with their seven-month-old baby, have moved to Des Moines to take the assistant pastorate and youth work of the large Federated church there. God bless them, the dear, loyal, and devoted souls!

Evangelist Cliff Brannon of Longview, Texas, our dear friend, offered his large tent, seats and other revival equipment for the Harlingen revival. We are deeply grateful for the use of his fine folding chairs, song books, etc., which are a tremendous help in the meeting. Evangelist Lester Roloff of Corpus Christi has announced the campaign on his daily radio broadcast and has asked me to record some messages for his broadcast today. That will be a big help to the meeting. I am deeply grateful to these friends. Many pastors and evangelists helped by THE SWORD OF THE LORD never help carry the load. Thank God, Cliff Brannon and Lester Roloff are not that kind! They help the whole cause of Christ, they are themselves mighty preachers, anointed soul winners. They make my heart rejoice!

Special Offer: SWORD
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The regular subscription price for THE SWORD OF THE LORD is \$2 a year. In Canada and foreign countries the price is \$2.50 per

Socialism Means Irons on Our Feet

The Free Methodist

We just received a nice but faithful letter from a non-Free Methodist who is almost extravagant in his praise of our paper but who has written especially to reprove us for failure to believe in socialized medicine.

One paragraph reads:

"The other day I took my little girl to the dentist. Five dollars should have been plenty for all he did. But he coolly held out his hand for \$15.00. Here there is no limit to what the doctors can charge. For an operation lasting twenty-seven minutes the charge is \$500.00 and up."

Let us admit first that this man probably has reason for complaint. Many surgeons, and doctors' and dentists' charges are too high. But note the "many" because this is not true of all. As there are some conscienceless and gouging men in these professions, so there are some men who are fair and reasonable and some of them even generous in their dealings with their patients.

Every man of medicine who overcharges or otherwise mistreats his patient is thereby giving an unwilling vote for socialized medicine. Doctors themselves by overcharges can bring socialized medicine. Also the profession can do much to prevent its ever coming. In certain States the medical associations have asked the public to lay all grievances before the State organization. If patients who feel that they have a grievance do this with all State or medical associations, this will promote fairness and will be good for all concerned.

But, granted that there are some overcharges and some abuses, we are not of those who "would burn down the good barn to get rid of the rats." There is a better way. Medical associations and even government limits can work with the public to prevent the overcharges and other abuses. To be sure, the best remedy is to be found in more men in these professions, which makes competition and tends to bring prices down.

If socialized medicine is a good thing, then socialized law practice, socialized farming, socialized merchandising, and perhaps a socialized church are also good.

Socialization means irons upon the feet and limits upon the up-reaching of successful people. It means burdensome if not confiscatory taxes, and bureaucracy, with a multiplicity of masters, some of whom grow into dictators. It stifles ambitions and promotes incompetency.

England will not stay where she is. Either that nation will swing back toward democracy or will continue to go toward government management of personal and family life, with perhaps more of "SECURITY," such as it is, but on a LOW ECONOMIC LEVEL for everybody.

The time for holding up English Socialism as an example to free nations is when the common people of England live better than the people of Canada and America and when England ceases to receive hundreds of millions of dollars from this "capitalistic" nation to support a Socialistic economy.

Some churchmen, warm toward socialism or communism, are trying to say that those systems are

year. Subscriptions to those in the armed services of our country go at the regular United States rate. However, we are now offering THE SWORD readers this big 12-page weekly paper 4 full years for only \$5. In Canada and foreign countries subscribers may have THE SWORD 4 full years for \$7, American money. This rate is not good for any shorter periods of time.

We spend so much money sending renewal notices, writing letters asking people to renew, making new stencils and in losing good subscribers who intend to renew but forget it, that we feel we can make this tremendous offer at this rate. By subscribing for 4 full years in advance, you may have THE SWORD OF THE LORD at the rate of only \$1.25 a year.

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somehow Christian. Well, the one is not in England nor the other in Russia. The Protestant Christian religion, which is the backbone of temporal welfare and human liberty among the English-speaking people of this continent, would give everybody a chance to make the best success of his living, would curb with proper laws the predatory, would help and even feed and clothe and house and heal those so situated that they cannot help themselves—BUT WOULD NOT ENCOURAGE TO RIDE ON THE BACKS OF OTHERS THOSE WHO COULD HELP THEMSELVES.

Among free peoples our great examples of achievement cannot be Marx nor any disciple of his, but rather the two Pitts, Peel, Gladstone, Lipton, Lincoln, Riis, Bok, Theodore Roosevelt, Woodrow Wilson, the Mayos, Henry Ford, Walter Chrysler, William Knudsen, Booker T. Washington, Steinmetz, Edison, George Washington Carver, Marian Anderson, and the scores of other great ones who by their examples, their leadership, their policies, or their industries have not only achieved success for themselves in free nations but have lifted millions of others by the lives they have lived.

And in the ministry we would not care for any of the tax-supported kind but rather John Knox, the Wesleys, Whitefield, Edwards, Asbury, Finney, and the thousands more who have been dependent upon God and the church—with no government support nor interference.

We do believe that "the best governed people are the least governed." We do believe in the right and opportunity of men to success. This, not any kind of Socialism, is the happy earthly associate of our holy religion.

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Strange Short Stories

By Dr. Walter L. Wilson

We Should
be
Thankful



Because we do not have universal joints at our elbows. How would mother lift the skillet from the stove if the elbow joint did not have a "stopper" on the back side to keep the arm from going all the way back? Have you been thankful that your knee is not a universal joint? How would you ever stand upright or walk if there was not a "stopper" to keep the knee from bending all the way?

How thankful we should be because our teeth are made to match. You had nothing to do with it—neither did your good mother. The President never planned it in any of his progressive programs. It just happened that way because a loving, personal God, a thinking God, a God who knew how, has ordained that people should be born that way. The teeth are arranged in exactly the right way. You could hardly chew corn from a cob with molar teeth. You certainly could not bite through some of the steaks being offered us today with wisdom teeth. Wisdom would tell you not to try it!

Do you not think that God was very kind when He placed your nose on your face up-side down?

If your nose were turned right side up, then every time it rained, you would drown, and every time you should sneeze, it would blow your hat off! God never intended the nose to be a dust-catcher, so He placed it in the right position.

Only God could make an organ of taste. By the tongue, you can tell whether the substance you place in the mouth is strawberry or pumpkin pie—whether it is potatoes or plums. The taste remains the same all through life, and in every part of the world. Strawberries and watermelons never taste like apples. What a mess we would be in if vegetables, fruits, grains and meats should change their taste every year, or should taste differently in different parts of the world. Only God can preserve this condition, and only a living, personal God who loves us could or would have given us an organ of taste which could differentiate the different kinds of food.

The farmer should bow his head in thanksgiving because he does not need to plant all of his seeds right side up. What a job he would have placing each grain in the ground in the proper position. He never would get the job done, nor could he hire enough people to do it in a satisfactory manner. The living Lord has placed in each seed that peculiar thing which we call "instinct," so that the seed never gets confused about directions, but always "comes up." Who ever heard of a seed growing in the wrong direction? All seeds of every kind may be placed in the ground in any position; and they will certainly find their way up to the light. If God should fail to do this, just once, in any one season, what a catastrophe it would be for the world!

The kindness of our wonderful Lord is revealed in the fact that He has made our bodies with a "one shot system." You put the food in your mouth, and get lubricating fluid in all the joints of the body. How would you like to rise each morning and grease all your joints? You never would get to work on time, and mother never would have breakfast ready. You would squeak at every move because you would certainly forget some of the joints. What a bedlam we would have in the schoolroom because many of the lazy children would never take care of their joints. God has taken care of this need by letting us put all the necessary ingredients in one place—the mouth. He has arranged the body to take care of all the joints, the nerves, and every other part.

We are a thankless lot. We grasp after and grab every good thing that God has to offer, and usually forget to thank the One from whom we received it. He has placed our eyes in deep sockets, protected by overhanging ledges of bone, and eyebrows to catch the dust, yet how many of us thank God for thus preserving our eyes. He has placed the heart—the most precious of all our organs—within its bony prison, protected by ribs and by arms, but

Poison For Boys And Girls

By Editor John R. Rice

A friend of Christ and the Bible, and our friend, Rev. George A. Brown of East Liverpool, Ohio, has called my attention to a blasphemous Sunday School quarterly, *Lessons for Intermediates*, for October, November, December, 1947. We do not have room for Mr. Brown's manuscript, but are deeply concerned with the false teaching, denial of the Bible, the attempt to break down the faith of Intermediate boys and girls, in this quarterly. I call attention of the readers to some of these wicked statements denying the Bible, really denying the historic Christian religion of John Wesley, and old-time Methodists.

1. Claims the Bible Has Many Contradictions

On page 21 of this Sunday School quarterly for Intermediates it says: "... it will help us to know and understand the Bible as a whole if we remember that it is a library of books, not just one book. That explains why we sometimes find contradictions in the Bible. Naturally, so many different people writing at different times and under different circumstances would think differently about things, and would not tell stories in just the same way."

Yes, it would be natural for men to make mistakes, but the Bible was not written naturally; it was written supernaturally, by divine inspiration, and there are no contradictions in the Bible.

On page 25 the lesson writer says, "For this reason, they [the Bible writers] weren't nearly so interested in getting all their details right as they were in showing the solemn lesson that history teaches..." it didn't bother him if some of his facts weren't accurate."

Again, on page 26 this quarterly says that Bible writers "made changes in their material to suit their purposes, weaving together words, clauses, sentences, and even

we take it for granted, and forget. The important blood vessels of the body and the principal nerve trunks are placed safely on the flexor, or inside places of the arms and legs, as well as in deep-seated places in the rest of the body. A wise and understanding God knew the hazards on the road of life and arranged special protection for these parts which are so essential for life.

Do you know why or how or when the human heart gives its first beat? There is a time in the life of the unborn child when there is no heart beat whatever. The heart is just being formed. The parts are not complete. Then, one day, that heart, tiny as it is, gives its first beat. Why does it do it? What makes it do it? The mother had nothing to do with it, nor the father. Certainly the child does not bring it about by any will power of its own. The great men of earth do not cause it to happen—no laws have been passed in any country to govern it. God starts it. Only God will stop it. The God who made it—the God who starts it beating, and the God who will stop its beating wants you to let Him have that heart of yours.

We should be thankful for the goodness of God in providing so richly for both the body and the soul. He has given us wool, cotton, linen, silk, and leather whereby the body may be clothed, preserved from heat and cold, and equipped for the conditions of life. He has given us grains, vegetables, fruits, meats, and liquids for the sustenance of the body that we may be well, strong, and healthy. He has given us educational facilities, arithmetic and all other mathematics, all forms of languages, music, physical training, sciences and arts, that we may live intelligently, act efficiently, and serve successfully. All of these should lead us to want from His gracious and loving hand the provision He has made for our souls. The Word of the Lord is to teach us His will. The Work of the Lord is to reveal His mind. His Son is to cleanse us from our sins. Trust Him.

(The above is one of thirty-three chapters in the book, *STRANGE SHORT STORIES BY THE DOCTOR*, 123 pages, paper bound, which may be purchased for 75c from *Sword of the Lord Publishers*, Wheaton, Illinois.)

whole paragraphs." Then the writer says, "The fact that sometimes these sources contradicted each other didn't bother these men as it does us." On page 28 this Methodist Sunday School quarterly for Intermediates says, "So naturally we sometimes find varying accounts of the same event. For instance, there are two stories of Saul's death. In one he is killed, and in another he commits suicide. There are even two different versions of the familiar David and Goliath story..." But these inconsistencies didn't trouble our Hebrew historian."

Such silly charges show that the lesson writer was not only an infidel but an ignoramus unacquainted with the best Bible scholarship. The two mentions of Saul's death are not contradictory, and again the lesson writer has foolishly confused the accounts of the slaying of two entirely different giants by two different men.

Censored!

The editor really censored this issue, and he thought it was too much attention given to him, but we at the *Sword of the Lord* office knew you would like to see these pictures from the personal album of Dr. Rice. These are just the kind of informal pictures that will show you Dr. Rice as a man, as a brother, as a father, and help you to see why we feel it so important that you have part, too, in celebrating his birthday December 11.

2. So-Called "Progressive Revelation" Taught

Honest infidels like Tom Paine and Bob Ingersoll stayed outside the church, admitted they were infidels. Their infidelity grew out of their sin and their lack of honest investigation of the truth, but at least they did not claim to be Christians. Infidels in the church, infidels claiming to be Christians, have far less right to our respect. One who says he believes that "the Bible is a revelation from God," as does this lesson writer, but believes it is full of contradictions, legends, mistakes, is not honest in his language.

So-called "progressive revelation," as the term is used by modernists, liberals, unbelievers everywhere, means that the Bible is not, all of it, the infallible Word of God, but only that it contains some of the Word of God. That is, according to (Continued on page 11)

Dr. Bob Jones Says:

Recently I was in Mobile, Alabama, where I preached the dedicatory sermon for a great Gospel tabernacle center which was built by Rev. Henry Grube, who is an alumnus of Bob Jones University and who is not only an evangelist but a great Bible preacher. Henry was called to preach in the early days of Bob Jones University, which was then Bob Jones College. His wife, who was Eldora Miller, found the Lord as a student in Bob Jones College. She is a great musician and a great Christian worker. We had a marvelous time of fellowship with Henry and Eldora. While in Mobile, I came in contact with Rev. Bob Barker, who was saved in Bob Jones University and called to preach when he was a student in the institution. He is pastor of a large church in Mobile and has had one of the most remarkable ministries of any man I have ever known. Bob Barker and his wife, who was Grace Williams, who majored in music and who has been such a wonderful help to her husband in the work of the Lord, both graduated from Bob Jones University.

Bob Barker and Henry Grube each have a daily radio program in Mobile. While I was in Mobile, I kept thinking of the Judgment Seat of Christ when the returns from all the influences that have been set in operation in Bob Jones University are revealed. There isn't any telling how many thousands of people will be in Heaven because the institution of which I happen to be the founder has never compromised the Gospel. God helping us, we are never going to compromise. Missionaries, evangelists, pastors, and Bible teachers have gone from this school to all parts of the earth. They are all well trained. Thousands and thousands of people are being won to our Lord year by year. Not only are our preachers and missionaries soul winners, but a large percentage of our graduates, whether they are school teachers, business or professional men and women are soul winners. I am so glad that God has spared my life to see some of the results of the labors and struggles through which we have passed for the last twenty-five years to maintain a strong evangelistic, orthodox Christian testimony. My son, Bob, Jr., president of the University, and I, when we get back here at the school after being away in our evangelistic meetings, often sit down and talk about new things we learned from our trips about what God has done

through the lives of the students who have attended this school upon which the blessing of God is resting in such a marvelous way.

As I came out of the Gospel Tabernacle in Mobile, a young married couple, both of whom are graduates of our school, handed me an envelope. They said, "Dr. Bob, we have been working. We have been married two months and haven't made much money. We are just getting started, but we have a little money we want to give to the Student Loan Endowment Fund. We could never have gone to Bob Jones University if it had not been for the Student Help Fund. This young couple had tears in their eyes as they handed me the envelope. I have put the contribution in the treasury, and it will be used of God to help some young people as we helped these young people.

We want you friends who have been reading our appeals and who have never made an investment in this Student Loan Endowment Fund to send some amount. Thousands and thousands of dollars will be spent during the Christmas holidays for little Christmas gifts, and it is all right to make these little gifts; but how about sending a Christmas gift of some amount to the Bob Jones University Student Loan Endowment Fund? If you can't send something now, write and tell us that you are going to send something later. If all of you folks who read this appeal who have already made some investment in this Fund and all of you who have not yet made an investment will send in some amount at this time, you will be making a Christmas gift that will last for all eternity. We thank all of you who have helped us, and we know you are going to help us some more, and we thank all of you who have not yet made an investment of any amount for what we have faith to believe you are going to do. Please send a regular flood of letters and contributions between now and Christmas.

Oh, yes, here is another thing more important than anything else: Please put Bob Jones University on your daily prayer list. Ask God to give me strength to do my part; and pray for Bob, Jr., that God may help him in his heavy responsibilities and burdens. We will be expecting to hear from you. Thank you and God bless you.

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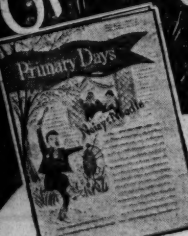
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

We have a fine word from Pastor Roland L. Miller of First Welsh Baptist Church, Wilkes-Barre, Pennsylvania, still rejoicing over the revival in his church, with Evangelist Ray Cutchin. He says: "It is difficult to express in words the heartfelt gratitude that we feel over the leading of the Lord in sending Evangelist Ray Cutchin to us. We are positive that Brother Cutchin was God's man for us during our recent campaign. I have heard many evangelists and ministers of the Word since I first became a Christian and I believe that Ray Cutchin ranks with the best of them." As already reported in THE SWORD, there were 46 conversions, at least twenty rededications, in this campaign. Brother Cutchin is on the Sword Staff of Evangelists. Those interested in his services may write to Rev. Ralph Mucher, Evangelistic Field Secretary, Sword of the Lord, Wheaton, Illinois.

Evangelist Dan Vestal of Fort Worth, Texas, writes: "Have just closed revival meetings in Texas, Oklahoma, and Missouri, resulting in 215 first-time decisions for Christ."

The evangelistic meeting at Grace Baptist Church, Eureka, California, closed Sunday, November 4. This is the second revival campaign Evangelist Ed Nelson has had with Grace Church in a year and a half. The pastor,

Rev. Claude Porter, writes that souls were saved each night, and adds: "We want to recommend Brother Ed Nelson to any church desiring the services of a soul-winning evangelist. His prayer life will inspire both people and pastor. His zeal will open the eyes of a church to the possibilities and opportunities for a greater work for God. His faithfulness and thoroughness in personal work give assurance of lasting results."

"Nothing like this has been seen in Williamsport in more than 30 years," reports the committee for the Appelman Evangelistic Campaign. The Karlton Theater, in the heart of the city, was filled to capacity again and again during the 21-day campaign. Scores of Jews attended the services. It is reported that more than 800 first-time professions of faith were recorded plus many hundreds of rededications and transfers of membership, with many surrendering for full-time service.

The meeting was sponsored by more than thirty churches, the Christian Business Men's Committee, the Children's Bible Clubs, the Gideons, and a number of other religious organizations.

One of the results of the campaign has been the setting up of a permanent evangelistic committee. Dr. Appelman has been invited to return in the summer of 1953, and is making plans toward that end.

Two Ways

(Continued from page 1)

born again; not merely converted, but regenerated by the Holy Spirit. Here is her testimony in her own words:

"I thought that the determination to give it (sin) up was what was necessary for forgiveness; that the rite of baptism was the means of regeneration; and that my sins were truly washed away when I was baptized in the name of Christ. These and other such ideas, which are akin to Hindu mode of religious thought, stuck to me. I came to know, after eight years from the time of my baptism, that I had found the Christian religion, but had not found Christ, who is the Life of the religion. I needed Christ and not merely His religion."

Friend, what about you? Have you, too, been religious, but not regenerated? Do you know the Christ of Christianity as your personal Saviour? If not, I warn you that you will never enter Heaven. "Ye must be born again."

2. Church Membership

Do you know that you can't join the Church? Let me explain. Suppose you were to join the royal family; do you think that that would cause the blood of the king of England to flow through your veins? Of course not! There is only one way by which such a thing could be accomplished. You would have to be born into the family. And so it is with the Church. I am not thinking now of the Catholic and Protestant churches; no, nor of any special denomination, but rather of the Church, the only true Church, the great invisible Church of God, the Body of Christ, members of which you will find in most evangelical denominations and some in none. God sets forth the Church as a great family; it is "the family of God," and no one can join that Church, that family; he must be born into it. He can no more have the life of God throbbing in his heart by simply joining a church than he can have royal blood flowing through his veins without being born into the family.

My friend, have you ever been born into the family of God? Are you a member of the Church?

Have you been "born again"? Or have you merely allowed your name to be placed on the roll of some local church? Church membership can never save. There is no church in the world that has power to save. Christ alone can do that. Hence, "Except a man be born again, he cannot see the kingdom of God... Ye must be born again" (John 3: 3, 7).

There will be no Presbyterians in Heaven, remember; no Methodists or Baptists. Nor will there be any Plymouth Brethren, Anglicans, Evangelical Christians, Lutherans, Disciples, Roman or Greek Catholics. All man-given labels will be left outside, and only the blood-washed, those who possess eternal life, will be admitted. The question is not, "Am I a member of a church?" It is this: "Do I belong to the Lord Jesus Christ?" "Is my name written in the Lamb's Book of Life?" "Am I a sinner saved by grace?"

3. Asceticism

Asceticism makes its appeal to those living in Catholic countries, both Greek and Roman, but especially in Eastern lands. Men, realizing something of the burden of sin and despairing of salvation in any other way, decide to enter upon a life of constant self-denial and meritorious deeds in an effort to save themselves, thus becoming ascetics. The theory is that it is impossible to be saved in this world on account of the many temptations to which humanity is subject. Hence, withdrawing apart in a cave or a monastery, and endures all kinds of physical privations in order to obtain salvation. Many go on long pilgrim-

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ENGAGEMENTS

Sword Staff of Evangelists

Ray Cutchin

Dec. 2-16, Rev. Ernest J. Dunn, Methodist Church, Kempton, Ind.

G. Covell Keenum

Dec. 4-16, Rev. David G. Canine, First Baptist Church, 302 West Center St., Blanchester, Ohio; Dec. 30-Jan. 13, Rev. K. Crawford, 4331 Parker Road, Port Huron, Mich.; Jan. 14-27, Rev. E. S. Steenson, 307 Saginaw St., Byron, Mich.

Claude McDonald, Jr.

Dec. 9-16, Downton Baptist Church, Oklahoma City, Okla.

James Threlfall

Dec. 11-23, Rev. Warren W. Heider, Calvary Bible Church, Route 1, Wrightsville, Pa.; Jan. 6-20, Rev. Philip W. Horne, Simpson Creek Baptist Church, Bridgeport, W. Va.

Eddie Wagner

Jan. 6-20, Rev. Roy Nelson, First Baptist Church, San Pedro, Calif.

Doug Winn

Dec. 2-17, Spokane, Wash.; Dec. 18-30, Yakima, Wash.; Dec. 31-Jan. 11, McKinley Park Christian Church, Tacoma, Wash.; Jan. 13-27, Rev. Luther Null, Calvary Baptist Church, Burlington, N. C.

These men on the Sword Staff of Evangelists have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul winners. Each one is a proven evangelist. All have pastoral experience.

Everyone of these men is sound in Bible doctrine, believing in the complete inspiration of the Word of God, in the virgin birth, bodily resurrection and essential deity of Christ. They believe in Heaven and Hell, in regeneration by repentance and faith in Christ. They exalt the atoning blood of Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen to represent The Sword of the Lord as our official evangelists.

For dates with any of these men of the Sword Staff of Evangelists, write Rev. Ralph E. Mucher, Field Secretary, Sword Staff of Evangelists, 214 West Wesley Street, Wheaton, Illinois.

Please Pray for Us!

ages to so-called holy places, thus exhausting their bodies. Others wear irons, or feed on wafers, in an effort to get rid of sin. This, they think, is pleasing to God.

Thus acted "Uncle Vlas," a well-known character depicted in a poem by the famous Russian poet, Nekrasoff, formerly a notorious sinner, as well as many others in Russia in days gone by. Night and day they repented, wept bitterly, and in divers ways tormented themselves—renouncing the world, fasting and praying continuously. Yet in spite of all their efforts, they remained unsatisfied, still afraid of death and, in many cases, longing to return to the world. Self-salvation they found to be an impossibility, all because of ignorance of the simple plan of salvation, an ignorance that is unpardonable, inasmuch as the Word of God is accessible to all.

The Bible clearly and emphatically states that Christ died for our sins and provided a full and perfect salvation. Our own works, it declares, cannot save us. Neither suttee, nor any other dangerous or heroic deed, can avail in the least. God is not a terrible Moloch into whose glowing jaws children

The Editor's Notes

(Continued from page 2)

Whenever your present subscription expires, we will add the full 4 years when you send your \$5 to renew your subscription. You will save money, you will save us trouble. You will guarantee that you will not miss some issues of THE SWORD OF THE LORD through negligence. Of course we will be glad to have your subscription at the regular rate, \$2 for one year, but we suggest that if possible you save yourself money and save us trouble by sending \$5 for 4 full years.

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Still Need Secretaries

The other day we counted fifty-five workers in THE SWORD OF THE LORD building at Wheaton, but we need two good secretaries soon, and two or three other good typists. The work continues to grow. One secretary is getting married. Another has gone to school with her husband. If you have secretarial training or experience, or if you are a good typist; if you feel called and surrendered to go into full-time Christian work, are willing to sacrifice for Jesus and want your life to be laid on the altar for Him continually, we would like to hear from you. The work is hard, but happy. The pay is moderate, but sufficient. We have the highest standards. If you are interested, write John R. Rice, Wheaton, Illinois. Tell age, education, experience in first letter. Let readers pray that God will supply the workers we need.

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Two Ways

(Continued from page 4)

ment. God's Word is clear and emphatic.

If such is your position, then you have forgotten that Paul said, "Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17). And think you that Paul would have gone away and left his work half done if baptism were necessary for salvation? Suppose the convert died before someone came along to baptize him, what then?

Remember, the thief on the cross was not baptized. There isn't a shadow of evidence in the Bible to show that he was. He was saved on the cross, and heard Christ say, "Today shalt thou be with me in paradise," and then he died. And if there is one exception, that is sufficient.

Dare anyone say that none of the Friends, or Quakers, or mem-

bers of the Salvation Army are saved; that there will be none of them in Heaven? They neither baptize nor partake of the Lord's Supper. Be careful now! If baptism is essential to salvation, they are going, every last one of them, to Hell.

"But," you exclaim, "the answer in the Catechism to the question, 'Who gave you this name?' is, 'My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' And another Catechism says that 'Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.'" But do you not know that you are quoting from man-made books and not from God's Word? It is utterly false. You may have been baptized and confirmed and still be a child of the Devil for rites and ceremonies have nothing whatever to do with salvation.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). To believe the gospel is the important thing. Apart from believing the gospel, baptism has no meaning. Note carefully that Jesus did not say, "He that is not baptized shall be condemned," but, "he that believeth not." Baptism is significant only when preceded by faith. Then it is the symbol of two things: 1. The washing away of sins (Acts 22:16). 2. Death, burial and resurrection with Christ (Rom. 6:1-6). Faith is absolutely essential to salvation; but nowhere in Scripture can be found the slightest indication that baptism is essential (I Cor. 1:17; Acts 20:21). Baptism never precedes faith in the Lord Jesus Christ. If man reverses this order, he does so at his peril.

Peter puts the position thus: "Repent, and be baptized" (Acts 2:38). "Repent" covers the whole ground and includes saving faith when it is thus used alone. To turn from all reliance upon the law and dead works, and to trust in Christ only, constitutes repentance, and, of course, salvation—salvation, however, that sets the recipient free from sin. Otherwise there has been no evangelical repentance.

And now having repented, what is the next step? Why, confession of faith in the Lord Jesus Christ. "Be baptized," says Peter. And here you have "believer's baptism." Should baptism precede faith, then it becomes "unbeliever's baptism," a rite unknown in Scripture. Faith in Christ is the condition of salvation; baptism is the confession of that faith and the expression of its meaning. This is the Scriptural order.

"Except a man be born of water and of the Spirit" (John 3:5). Water here, as elsewhere, when used of spiritual birth, means "the Word of God" (Eph. 5:26; I Peter 1:23). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

There is one incident in God's Word that settles forever the question of baptism in relation to salvation, namely, the conver-

sion of Cornelius and his household (Acts 10:43-48; 11:14-17). The Holy Spirit fell on them, they spoke in tongues (we suppose in languages of those present) they believed, they were granted repentance unto life, and they were saved, so these verses tell us. And yet it was *after* all this that they were baptized. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

But last of all—and this is an unanswerable argument—to make baptism a condition of salvation contradicts the whole of the great Pauline teaching regarding the grace of God. Over and over again we are told throughout the New Testament that faith is the only condition of salvation—and this mass of unmistakable evidence cannot be brushed aside. Thousands, yea, tens of thousands, have experienced the new birth when pointed to such texts as the following alone: Acts 10:43; 13:39; 16:31; John 1:12; 3:14-18,36; 5:24; 6:47; Romans 1:16; 3:19-28; 4:5; Galatians 2:16; Ephesians 2:8-9; Philippians 3:9. What are we to say, then, when God's Spirit bears witness with our spirit that we are born of God, and yet we have not been baptized?

Salvation is either of works or of grace, but not both. Paul has made that very clear in Romans and Galatians, especially. He wrote to prove conclusively that salvation was all of grace, and "not of works, lest any man should boast" (Eph. 2:9). Then, whatever man may do, whether it be keeping the law, being baptized and confirmed, partaking of the Lord's Supper, or anything else, it is works! Oh, this doing, doing, doing! Man, Christ did it on Calvary! Stop doing and believe.

Works—good works—have their proper place in the Christian life, but they *follow* salvation and are the *fruit* of salvation, just as apples are the fruit of a live apple tree. A dead tree cannot bring forth fruit, and faith without works is dead. The Christian is not working in order to be saved, but he works because he is saved by the finished work of Christ.

5. Mediation

By mediation, I refer to the worship of the virgin Mary and the saints, in whose mediation with Jesus Christ many are trusting. The point of view held is as follows: "No doubt I am a great sinner and therefore cannot possibly save myself, or live a righteous life, but I have mediators in Heaven whose merits and intercessions on my behalf can open the doors of the kingdom to me. They will pray for me and their prayers will influence Christ."

Thus many sinners who do not want to part with their sins depend upon somebody's influence with God. They believe that just as in the affairs of this world people rely upon influential friends to speak on their behalf, so in Heaven the same condition obtains. But this method, though in vogue in the reception rooms of the great on earth, has no place in the plan and work of God, for it is stated, "The Lord . . . regardeth not persons, nor taketh reward" (Deut. 10:17). Bribery will never avail in the least, nor will friendship with those near the Throne furnish any sinner with a free admission ticket to Heaven. "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:7).

Neither the Virgin Mary nor the saints can do anything for sinful man, and the numerous requests of those who thus believe, such as, "Pray to God for us," or "Save us," will never reach the Throne. Salvation was not accomplished either by the Virgin Mary or the saints, but by Christ, and through Him we have access to God irrespective of any other mediator, for "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "There is one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). One, mark you, and not even two, and that One not the virgin Mary nor a saint, but the Lord Jesus Christ Himself.

If a well-known advocate undertakes to plead your cause, why should you turn to others of inferior qualifications? Our heavenly Advocate, our only Mediator, as the Scriptures plainly state, is the Lord Jesus Christ. If He is sufficient, and God says He is, then why turn to others?

My friend, you need not be afraid to go to Him with your sin. He is not like an Eastern despot, or satrap, or some modern dictator, to whom the admittance of ordinary mortals is prohibited. He is meek and kind. He receives every one. He is the Friend of sinners and of the oppressed. But if you insist on going to others, unwilling to part with your sins, hoping by this round-about method to obtain salvation, it will avail you nothing, for no one else can help you in the least. You must go straight to Him.

6. Keeping The Commandments

Is this your hope? Well, suppose you should succeed in keeping them all; you would only have a negative experience. Salvation does not consist in a number of "don'ts." It is not "do" or "don't" but "done." Note what you "do" but what Christ "did." It is His work, nor yours, that counts.

Here is a man who has but a few minutes to live. "What must I do to be saved?" he cries.

"Keep the commandments," you reply.

"Keep the commandments!" exclaims the dying man. "But I haven't time to begin. I am dying."

Ah, yes, true, too true! No time to even start keeping commandments on a death-bed. It is too late then. But, thank God, commandment-keeping is but another of the many false foundations that will not avail. If keeping the law of Moses is man's only hope of salvation, then he is doomed already, for Jesus plainly and emphatically says, "None of you keepeth the law" (John 7:19). And if you think you do, read thoughtfully Matthew 5:27,28 and 22:34-40.

But suppose you do keep the commandments; that will not impart life—eternal life. I don't take God's name in vain. I don't murder, steal or commit adultery. And there are thousands who can say the same, yea, and even infidels, who have no use for religion at all. I may keep all the commandments, including the observance of the Jewish sabbath, and yet ignore Jesus Christ and His atoning death. God does not promise eternal life simply because I *don't* do certain things. Ah, no, my friend, keeping the commandments will never impart life. Listen, "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). Read that verse again, and then ponder it deeply. No comment is necessary.

7. Saying Prayers and Reading The Bible

It is doubtful if there is anyone who really believes that saying prayers and reading the Bible could possibly save. And yet there are some who, when asked to give a reason for their professed hope, are foolish enough to give such an answer. But here again it would be human works, and Jesus settles it once and for all in John 5:39,40 where He says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me,



DR. RICE AND PART OF FAMILY

Dr. Rice has six lovely daughters, three sons-in-law, and three grandchildren. All were not present when this picture was taken in 1950. This photo with his family is an illustration of the close family spirit and the affection that he gives and inspires in others.

that ye might have life." Eternal life is found, not in the Scriptures, but in the Christ of the Scriptures. "Ye will not come to me, that ye might have life." It is one thing to read the Bible; it is quite another thing to come to Jesus.

As to saying prayers, read our Lord's denunciation in Matthew 23:14, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." The Pharisees were the greatest prayer-sayers in the world, but instead of giving life it brought down a curse upon them.

8. Prayers For The Dead

"If in this life I do not get saved, there is still hope for me. I may obtain salvation after I am dead." Such is the belief of many a professing Christian in the established churches of the day. How do they expect to be saved after death? "Oh," they say, "The church will pray for the repose of our souls." With this in mind, special services have been introduced, such as masses, requiems, etc. Many, especially from the wealthier classes, contribute large sums of money to the church, with the understanding that after their death the church will pray for them. What an innumerable number of churches in Russia have been built with the money that rich people have left, so that after their death the church might pray for their souls! How many a rich merchant, who during his life-time unmercifully swindled thousands, thus making himself rich, has bequeathed a large portion of his wealth to the church, thereby hoping to provide for himself a warm place in Heaven!

Such a basis of salvation is against all common sense and also against all justice, for relying upon it the sinner indulges freely in iniquity, believing that after death the church will pray him through. Why, they argue, should I take the trouble to live a righteous life if by the prayers of the church I can be saved at last? But, above all, such a basis finds no support in the Holy Scriptures.

(Continued on page 6)

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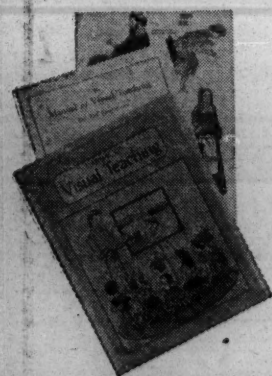
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Share Our Secret!

(Continued from page 1)

fundamental weekly; hundreds of Christian leaders attest that **THE SWORD** has been the greatest influence in bringing back city-wide revivals and mass evangelism.

In connection with Dr. Rice's editorial duties, there are an average of two hundred letters to be answered personally every week! There are consultations with out-of-town callers; there are many books he must review weekly. And the task assumes even more gigantic proportions when one realizes Dr. Rice is at home only about half of any one year.

As an author, Dr. Rice has written more than fifty books and pamphlets, with a total circulation of more than 8 million copies! Eight of his works have been translated into Japanese alone. One of his greatest masterpieces, *Prayer—Asking and Receiving*, has 120,000 copies in print, and is universally acknowledged the classic on prayer; it has consistently been America's best-seller on the subject. Furthermore, Dr. Rice's Bible manual on family life—*The Home: Courtship, Marriage, and Children*, has been widely read and greatly used in establishing and strengthening Christian home life. In addition, the 24-page tract, *"What Must I Do to Be Saved?"* has been translated into nine languages, with some 8,000 conversions actually reported, attributed directly to God's use of this one work alone.

All of Dr. Rice's books have been particularly blessed in starting revival fires and in getting people right with God. Hundreds of soul winners accredit their inspiration to the sermons of Dr. Rice, and thousands of souls have been saved under his written ministry.

As an evangelist and preacher, Dr. Rice has held revival campaigns in thirty-six states, and union campaigns in many large cities, such as Chicago, Cleveland, Buffalo, Seattle and Minneapolis. At Buffalo, 997 professed faith in Christ under his three weeks' ministry; similarly, 562 decisions were recorded at Presque Isle, Maine, and 453 in Moncton, New Brunswick, in fifteen-day campaigns.

With ten years' pastoral experience and twenty-four years of radio preaching, Dr. Rice is well equipped to deal with the souls of men. Spirit-filled and God-guided, his evangelistic work is entirely interdenominational, stressing the basic doctrines of the Bible. His messages are always characterized by an abundance of Scripture; in a single sermon often as many as fifty quotations appear. Furthermore, he preaches a forceful, fearless denunciation of sin; a clear call to repentance and faith in the atoning blood of Christ; and a sober warning of Hell and judgment. His appeal is sincere, compassionate, earnest, fervent; his manner of address, pungent and colloquial; and his humor, whimsical and winsome.

As if all these jobs were not enough, Dr. Rice directs several other important activities. For example, he supervises operation of the entire **Sword of the Lord** Foundation, employing some fifty-five workers in the publishing house alone! In addition, he directs the several conferences on Revival and Soul Winning held every year; and he is responsible for the growing **Sword Book Club**, the local book store, the **Sword Evangelistic staff**, and many other business operations.

Last mentioned, but certainly a most important accomplishment, Dr. and Mrs. Rice have raised a family of six lovely girls!

A man of wide experience, Dr. Rice has enjoyed a colorful and

useful career. Born in West Texas 56 years ago, he developed into a skilled horseman on the wind-swept prairies. He worked his way through college; played right tackle on the football squad, and was active in intercollegiate debate. Following graduation from Baylor University, he taught English and coached athletics at Wayland Baptist College, Plainview, Texas. While doing graduate work at the University of Chicago, he did personal work at the Pacific Garden Mission; and it was at this mission that Dr. Rice heard and heeded the call to preach.

Consequently he left the teaching profession and enrolled in Southwestern Baptist Theological Seminary. After two years of training there, he did pastoral work in Plainview, Texas, and in Shamrock, Texas. At Shamrock, in two years' time, the First Baptist Church grew from 200 to 460 members, with over 300 converts baptized. Then he was six years an evangelist before founding what is now, Galilean Baptist Church in Dallas, Texas, where he was pastor seven and one-half years—1932-1940.

In 1934 he founded **THE SWORD OF THE LORD** which God has since seen fit to bless and increase to its present circulation.

As a person to know, Dr. Rice is simply incomparable. In the office, behind the pulpit, or at home, he is engagingly warm and friendly. "Hospitality" is a byword with him, and his everyday character displays the exact equivalent of what he preaches. With him it is the little things that count: a friendly "Hi," a hand on the shoulder; a hearty joke at the table; gentle touches such as these have won our complete gratitude and affection.

Many of you know Dr. Rice, too, and love him as we do. We want you all not only to know him, but to help celebrate his birthday. Here is how:

First of all, you can pray for the great ministry of Dr. Rice and the work of **THE SWORD**. You can support the many activities promoted by the **Sword of the Lord** Foundation. But most of all, you can honor Dr. Rice by subscribing to **THE SWORD OF THE LORD** for yourself, or for someone else on his birthday. What better Christmas gift could you give to saved or unsaved friends than a weekly paper of revival blessings? What finer way could you show your appreciation of this gospel ministry? We repeat again: Dr. Rice gets not a penny of salary as editor of the paper; not a penny of salary from the Foundation. If he got a million subscriptions, it would not enlarge his pocketbook by even \$1. But he would rather have the subscriptions than money. And any of you who know him as we know him, know full well that it is true. We know that the way to make him the happiest on his 56th birthday is to get subscriptions from each of you. Wouldn't it be wonderful if each of **THE SWORD** subscribers felt like celebrating his birthday with us, and sending in at least one subscription?

Why not use this means of celebrating such an important event? Remember, we are counting on you. So send in your subscription right away and help us all to wish Dr. Rice a great Big **HAPPY BIRTHDAY!!** Use the attached coupon. This is your last opportunity to help. Do it today—that is, if you want to make our boss happy on his birthday! And the recipient happy, too! (If this is a Christmas subscription, indicate it and a lovely card will be sent announcing your gift.)

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Dr. John R. Rice
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(Blank for additional names on page 7)

Two Ways

(Continued from page 5)

When the rich man in Hades longed for alleviation from his torment, he was told that between him and Lazarus there was a great gulf and that it was fixed so that neither he nor Lazarus could cross it. Hence escape was impossible (Luke 16:26).

God accepts every sinner who sincerely repents and justifies him on the basis of faith alone in the shed blood of the Lord Jesus Christ, thus bestowing upon him the gift of eternal life. Instead, therefore, of continuing in sin in this world with the hope that someone after death will pray for you and thus get you out of purgatory, the thing to do is to repent now and accept Jesus Christ as your Saviour while you are still here. "Behold, now is the

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accepted time; behold, now is the day of salvation" (II Cor. 6:2).

9. Doing The Best I Can

Men talk of "doing the best they can." Allowing for a moment that it is possible to live such a life, let me ask you this question: "Was there ever a time when you failed just once to do the best you could?" You admit that there have been times when you could have done better than you did. Then you are lost! On your own confession, you are lost! For if "doing the best you can" is the ground upon which you base your salvation, you must perish, because you know perfectly well that no one has ever done his best at every point. The ground upon which you stand has given way.

"We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6). Mark, it does not say all our badness, all our wickedness, all our villainess; but all our righteousnesses, our good deeds, our choicest works, the best that we are and have—all are as filthy rags in His sight. And yet you intend to take these "filthy rags" and with them attempt to make a garment that will cover your nakedness in God's sight. You think if you do your best all will be well. How absurd! Your best, my friend, will never satisfy God.

10. Reformation

My friend, there is no spark of divine life in any man, hence the old nature cannot be patched up. Men talk of "turning over a new leaf," which is absolute folly. The school boy makes a blot of ink on his copy book and at once turns over a fresh page, clean and white. His teacher comes along to see his work, and the new leaf looks splendid. But she wants to see what has been done already; and turning back the page, io, and behold! the awful blot of ink. It is all very well, my friend, to turn over a new leaf, but what about the old ones? Each must be accounted for; every one will be turned back. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14).

"But what about your record?" exclaims someone. "Have you no blots of sin on your life, and are you not afraid to have God turn back the pages?" Ah, yes, my friend, I have, for "all have sinned." And yet I am not afraid. "Why?" you ask. Well, let me tell you about Martin Luther.

The Devil, so the story goes, at one time came to Luther with a great scroll in his hands, written on both sides.

"What is this?" asked Luther. "This," replied Satan, "is the record of your sins."

Very closely Luther examined the document, and found the Devil's answer to be true, only too true. In fact, sins he had long since forgotten were there recorded, and he had to admit that he was guilty.

"Well," responded Luther at length, "and is this all?"

"Oh, no," exclaimed his satanic majesty, "by no means. There is yet another."

"Go," said Luther, "bring it to me."

In a few moments the Devil returned with a second scroll similar to the first. And again the great reformer had to plead guilty.

"Is this all?" inquired Luther. "No, there is one more," said Satan.

"Go, then; bring it too," commanded Luther.

Soon the Devil returned with a third scroll which Luther closely scanned.

"Yes," admitted he, "these are all my sins. I committed them, every one. Are there still others?" "No," answered Satan, "these are all."

Quietly Luther reached over to his desk, and taking up a pen, he dipped it in a bottle of red ink, and then taking the scroll's one by one, he wrote triumphantly across each one these words: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

With a look of disappointment and rage on his face, the Devil turned and disappeared.

So, my friend, I too, have sinned, and I, like Luther, am guilty. But, thank God, years ago I accepted Jesus Christ as my Sav-

iour, and He washed my sins away. And now I, too, can write across the pages of my poor, unworthy life, those magic words: "The blood of Jesus Christ his Son cleanseth us from all sin." My sins are blotted out, and, praise God, they will never again be remembered against me. God sees me in His Son, clothed in the faultless righteousness of Jesus Christ, and my sins all under the blood. Hallelujah!

Reformation is not regeneration. You may paint up the old village pump if you want to, and make it the most beautiful in all the countryside. But if the water is bad, no amount of improvement on the outside will ever make it pure. Ah, no, the trouble is within, and it is still nothing but an old, painted hypocrite. You will have to take off the planks and go down, down to the very heart of the well and find the poison that has defiled the water. It must be cleaned out. And so away

(Continued on page 9)

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5 Reasons For Tithing

(Continued from page 1)

of these grew rich under the blessing of God by tithing. And this was long before the law was given at Mount Sinai.

The principle of the tithe, which is that all property belongs to God and that the tithe is man's token payment acknowledging God's right to everything, is moral law, not ceremonial law.

It is true that the tithe was incorporated in the ceremonial law. Under this ceremonial law the tithe, for Jews, was connected with animal sacrifices, connected with the support of the ceremonial Levitical priesthood. The tithe was, under the ceremonial law, to be

brought to the temple at Jerusalem. We are plainly taught now that for us the tithe should not go to a ceremonial priesthood, should not go for animal sacrifices. The ceremonial application of the tithe is clearly done away with. No local church has a right to say, "We take the place of the temple at Jerusalem. God commands you to bring all the tithe to this church." No other Christian cause—whether it be denominational headquarters, or Christian college, or radio broadcast—has a right to say, "We take the place of the temple at Jerusalem and the ceremonial priesthood. Christians are required to bring all the tithes to us." The ceremonial application of the tithe is done away. There are no more animal sacrifices. There are no more Levites and priests to be supported. There are no more ceremonial feasts of the Jews which we are to observe. But while the ceremonial application of the tithe is done away, the moral principle that Christians are under obligation to recognize God with their money still holds good. It is still true that the tithe is the Lord's.

Abraham tithed, though he did not take his tithe to a particular place as a ceremonial duty. Jacob tithed, though there is not any record of his taking the tithe to a temple, to a priest, or to a church. The moral principle still holds good, that Christians should tithe, though they are not bound by the ceremonial law and its application of the tithe.

To New Testament Christians, Paul gave the divine commandment, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..." (I Cor. 16:2). Here the principle of proportionate giving is restated for New Testament Christians. But the tithe, instead of being brought to the Jerusalem

temple for the Levitical priesthood and the animal sacrifices, now is to be "laid by him in store," that is, for him to give under God's leading, for God's cause. "Every man according as he purposeth in his heart, so let him give..." (II Cor. 9:7).

If God had done away with tithing as a principle, He would have said so.

When God had ceremonies put away, He mentions them particularly. He said, "There remaineth no more sacrifice for sins" (Heb. 10:26). So the ceremony of animal sacrifices is done away. Then again the ceremonial law about diet, forbidding to eat pork, catfish, etc., is plainly done away, and God said, "What God hath cleansed, that call not thou common" (Acts 10:15). Again the Scripture says, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (I Tim. 4:4,5). So the New Testament plainly said that we were to do away with circumcision (Gal. 5:6; Gal. 6:15). When God did away with ceremonies of the Mosaic law, He said so. But where in the Scripture does it say anything about doing away with tithes? You will not find it in the Bible! God says, "Bring ye all the tithes..." (Mal. 3:10). He said, "The tithe... is the Lord's" (Lev. 27:30). Tithing is the test of an obedient Christian. You are not obeying God if you do not give at least as much as a tithe.

II. Honesty

The second reason for tithing is that honesty requires it. Those who do not tithe are dishonest and rob God. That is the plain teaching of the Word of God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8,9).

There it is—if you do not tithe and do not bring offerings also, then you have robbed God and you are dishonest. Honesty requires that one tithe and give offerings.

Again I remind you that honesty is not a part of the ceremonial law, but of the moral law. Which one of the Ten Commandments will cover the question of tithing? The eighth one, which says, "Thou shalt not steal" (Exo. 20:15). Stealing or robbing is just as big a sin in the New Testament as in the Old Testament, and God says that those who do not bring tithes and offerings to God are robbers. Do not get mad at me, but get mad at God if you do not like that. Do not dislike THE SWORD OF THE LORD if you disagree with that statement; just dislike the Bible, God's Word.

Will a man rob God? Well, God says that men do, that they rob Him in tithes and offerings and that therefore they are cursed with a curse!

So if you are just bound to be a thief or crooked in money matters, don't you think you had better steal from somebody else instead of God? Would it not be better for you to cheat somebody else instead of God, who made you? Remember that He gives you everything you ever have in this world. How wicked to rob God!

Some men think that they do

not owe God anything. They never consider it any harm to steal from God. That is human and carnal, but Christians ought to have the Bible viewpoint. The Bible plainly says that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1). God says that the cattle on a thousand hills are His (Psa. 50:10). And because all belongs to God, He demands the tithe, and it is rightfully His, according to the teaching of the Bible.

You who do not tithe and do not bring offerings to God, when you get down to pray just remember that God says you are crooked, that you have robbed Him, and see how you feel, then, about praying!

III. Love

Real love will lead a Christian to give both tithes and offerings. Nothing in the world will loosen the purse strings and make an old stingy tightwad into a rejoicing, free-hearted, liberal man, like a good old-fashioned case of the love of God, shed abroad in his heart by the Holy Spirit! Remember that Jesus said, "If ye love me, keep my commandments" (John 14:15). Again He said, "If a man love me, he will keep my words" (John 14:23). There it is as clear as day! If you love God as you ought, you will do right about tithes and offerings and keep His commandments.

All the threats in the world will not make a child obey his parents as well as real filial love. All the vows of the marriage altar will not make a man take care of his wife as will a real case of unselfish love. Something is badly wrong with a man's heart if he is not willing to do what God said about tithes and offerings.

Note that love makes it easy to give. Mrs. Rice and I very carefully tithed—even to the pennies—our small income when we first married and went to the Seminary to prepare to preach the gospel. But one day I saw how little and stingy that was and I said, "This doesn't represent the way I love the Lord. One dime out of every dollar will not begin to show how I love Him for all He has done for me." So from that very day we began to give far more than a tithe, and what a joy it has been!

And that is one reason why I



DR. RICE AND TWO BROTHERS

Dr. Rice has two brothers in the ministry—Evangelists Bill Rice and Joe B. Rice. He is the oldest, and these two brothers followed in his steps. But in another way, you are his brother, too, and are interested in spreading the gospel. For this reason we felt you would want to help us celebrate Dr. Rice's birthday December 11, just as these loved ones do. (See in this issue how you can help.)

know that New Testament Christians ought to give as much as Old Testament Christians did. If you love God as Abraham did, of course you will want to give tithes of all and more, just as Abraham did. If you meet God in some lonely place and He comforts your heart and blesses you and supplies all your needs, surely you, like Jacob, will love God enough to give as much as Jacob gave.

Do you really believe that an Old Testament Jew under the law ought to love God any more than a New Testament Christian under grace? Do you really believe that all the quibbles you can raise will excuse your stingy heart when you simply do not love God enough to do as much as Jews were required to do under the law? No, I am certain that real love will bring to God just as much now as when righteous Abel brought of the firstlings of his flock, or when spiritual Jews brought tithes and offerings to the Lord.

When love waxed cold, then the

(Continued on page 8)

My Christmas Gift List

Evangelist John R. Rice, Editor
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Dear Brother Rice:

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There is More Space on the Reverse Side

A Grim Christmas Faces Hebrew Christians In Europe and Palestine



Rev. Jacob Peltz

Life for Hebrew Christians in Europe and in the Holy Land is very grim. One of these Hebrew Christians, living behind the iron curtain, wrote: "Life is very hard here. After the tortures I suffered in the Nazi camps, my heart has been injured. I earn monthly only 600 florins, equal to \$6.00. Food is hard to obtain and prices are exorbitant. My wife and child are ill from starvation diet."

Another writes: "We have no greater joy than when we receive your glorious food cartons. We would have starved long ago had we not received help from you in America."

From Palestine where there is an appalling food shortage an earnest Hebrew Christian writes: "We have three children. It is often impossible to prepare a decent meal, as victuals are very scarce. Though for us Hebrew Christians life is doubly hard in the Holy Land, yet we have firm faith in our Lord Jesus Christ. We are so thankful for all you are doing to help us in our struggle to be true to Christ."

For these needy Hebrew Christians in Europe and in the Holy Land, and especially on behalf of orphan children and the aged, we implore Christians to help us at this Christmas season. Remember the words of our Lord: "Unto the least... my brethren."

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5 Reasons for Tithing

(Continued from page 7)

Jews robbed God. So today when a child of God grows stingy and covetous and worldly-minded, he robs God for lack of love.

If you love God, surely you will keep His command about tithes and offerings.

IV. Gratitude

The fourth reason for tithing is gratitude. If you are grateful for all the goodness of God, then surely you will show it by answering His goodness. How liberal God has been! Every day He pours upon you blessings too many to name.

Count your blessings, name them one by one.

Count your blessing, see what God hath done.

Count your blessings, name them one by one.

And it will surprise you what the Lord hath done.

Here again it is easy to tell whether we ought to give as much as the Jews did under law. Would you rather be a Jew dwelling in the darkness of Old Testament times, looking into the dim future and trusting that God would some day send a Saviour, and blindly offering sacrifices; or would you rather be a New Testament Christian with an open Bible, a printed Bible including both the Old and New Testaments, and knowing that Christ has already come and has already paid for man's sins? Who ought to love God better—New Testament Christians or Old Testament Jews? You need not talk to me about the gratitude of your heart for all God's blessings if you do not feel grateful enough to give Him everything that He asks.

V. Faith

If you do not tithe, it is be-

cause you do not believe the plain statements of God's Word. Again and again He has promised that He will repay, that He will prosper you financially, that you will be better off even in material things because of tithes and offerings. If you believed it, you would tithe. When you do not bring the tithes and offerings for the Lord's work, it simply shows that you do not believe He will do what He said.

People say to me, "Brother Rice, I would like to tithe, but I can't afford to. If I tithed, I simply could not pay for the necessities of life. I could not meet my bills." Little do you realize that you are simply saying that it does not pay to serve God, that you cannot depend upon His promises, and that really He would not pay you back. You do not believe the Bible!

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Mal. 3:10, 11.

There it is: God says if you would bring in the tithes, He would open the windows of Heaven and pour you out a blessing. He promises that there will be material blessings also, with larger crops and better incomes. If you believed that, you would tithe.

Again God says:

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10.

God promises that if He gets the firstfruits of all your increase, that you will have plenty of increase, with filled barns and your winepresses bursting out with grapejuice. It is a promise of material blessings because of tithing.

But Jesus says the same thing in the New Testament.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

Again in Luke 6:38, we read:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

God promises that with the same measure you give to Him it will be measured back to you, even material blessings. And II Corinthians 9:6 says:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

That sowing and reaping is in material blessings. You have little money because you give little money. You are stingy with God, and God measures back to you food and clothes in the same stingy, scanty measure that you give to Him. You sow sparingly, you reap sparingly. Oh, believe me, you cannot afford not to tithe!

So there are many clear and definite promises in God's Word showing that you will be better off financially by tithing than not to tithe. He has promised to provide food and drink and clothes if you seek first His kingdom. You cannot get ahead of God in giving. God says it, and the experiences of millions of Christians prove it so. But you do not believe it, and therefore you do not bring God the tithes and offerings!

Not to tithe proves your lack of faith and your unbelief in God and the Bible. If you think you cannot afford to tithe, then you are a modernist who does not believe the Bible!

So check up on yourself and see what kind of a Christian you are. Are you an obedient Christian, willing to do what God commands? Are you an honest Christian, paying all your obligations? Do you really love God? Are you sincerely grateful for His blessings? And do you believe His Word? In other words, are you willing to risk God to do what He said He would do? Not until you try God out in tithes and offerings can you really answer "Yes" to these questions. Now let me hear whether you are going to tithe.

Home for Christmas

In just a few days, the loved ones will start the glad drive toward home...going home for Christmas. All the kinfolks will be there, and you'll see the sweet little niece for the first time. And there probably will be a gentle snow fall, not bitter cold, but chilly enough to make you glad for the warmth of home. There will be jostling and pushing as the youngsters take off their boots in the hallway. The old folks will pull the chairs up close to the fire, content simply to have the family home once again. And as the sliver of new moon glistens on the snow, you'll gather to open the gifts. And you will be glad, as you enjoy those tangible expressions of your love for one another, that you remembered to give books. For books—the right kind of books—can make a holy memory of Christmas, as a time when new aims in life were realized, when new resolutions were formed, and when God came down to earth.

We feel no embarrassment in saying Christian books ought to be under the Christmas tree. They are as lasting and fruitful a gift as you can give. Take time right now to look over these books, then order today!

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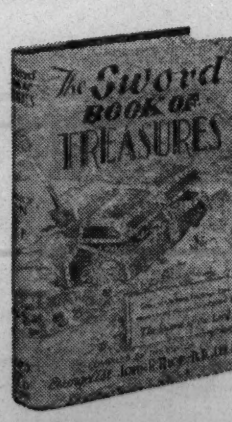
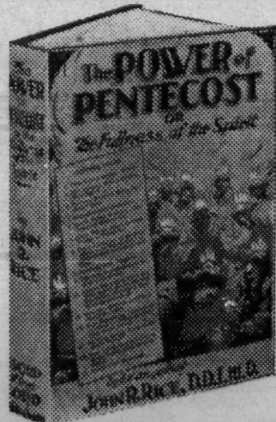
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Two Ways

(Continued from page 6)

down deep in the heart of man is a cesspool of sin which no amount of outward improvement or refinement will ever affect in the least. The trouble is with the heart.

Law and education may deal with certain forms in which sin exhibits itself, such as intemperance, immorality and the like, and thus, these specific forms of vulgarity be made impossible, and the world, like the old painted pump, appear to be improving; but for sin itself there is absolutely nothing but the blood of Jesus, no other remedy.

Nothing can for Sin atone—

Nothing but the BLOOD of Jesus!

Naught of good that I have done—
Nothing but the BLOOD of Jesus!

It is the inside of the cup and platter that must be cleansed. Let us go to the heart of the disease and let the blood remedy be applied.

No surgeon, when dealing with an abscess, is going to plaster it over so that it looks better. If he knows his business, he knows that the knife must go in and that the abscess must be opened or cut out before healing is possible. And woe betide the man who ignores the sin-cancer, and seeks by reformation and outward improvement to effect a cure!

A Spurious Conversion

One of the most striking examples of a spurious conversion is furnished by the experience of John Bunyan. The story, as related in *Grace Abounding*, is told in his own words, and is worthy of the deepest attention. Every sentence is pregnant with meaning. It reads as follows:

"I betook me to my Bible, and began to take great pleasure in reading. Wherefore I fell to some outward reformation both in my words and life, and did set the Commandments before me for my way to Heaven; then I thought I pleased God as well as any man in England.

"Thus I continued about a year; all of which time our neighbors did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though yet I knew not Christ, nor grace, nor faith, nor hope; for, as I have well seen since, had I then died, my state had been most fearful.

"But I say, my neighbors were amazed at this, my great conversion, from prodigious profaneness to something like a moral life. Now, therefore, they began to praise, to com-

mend, and to speak well of me, both to my face and behind my back. Now I had, as they said, become godly. But oh! when I understood these were their words and opinions of me, it pleased me mightily well, for, though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and, indeed, I did all that I did, either to be seen of, or to be well spoken of, by men."

These, then, are some of the false foundations. Is yours, my friend, one of them? And are you standing on sinking sand? Or are you trusting in Jesus Christ, the Rock of Ages, for the salvation of your soul? Oh, then, be warned. All else is vain. Let no one deceive you. Salvation is through Christ and Christ alone. Man's way cannot avail.

The True

On a memorable afternoon in Palestine four thousand years ago, two weary travellers might have been seen, slowly toiling up the side of Mount Moriah—father and son; the poor old father bent and stooped with age; the son, a lad of seventeen, easily keeping pace by his side. They are Abraham and Isaac. Few words are spoken. For Abraham's heart is too heavy for speech, and Isaac is silenced by expectant wonder. But presently the silence is broken.

"Behold the fire and the wood: but where is the lamb for a burnt offering?" inquires the son.

"My son," answers the Spirit-inspired father, "God will provide himself a lamb for a burnt offering."

And now the altar has been erected and Isaac, in obedience to the command of God, is laid upon it. Presently Abraham grasps the knife, and, with arm uplifted, prepares to plunge it into the heart of

his son, when, suddenly, a voice from above cries out:

"Abraham, Abraham: lay not thine hand upon the lad."

"And Abraham lifted up his eyes and looked and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him for a burnt offering in the stead of his son."

"In the stead of his son." And hundreds of years after, God Himself provided a Lamb, His own well-beloved Son, to die "in the stead of" sinful, guilty man. But when He hung on the cross there was no voice from Heaven, for there was no other who could take His place. And so He died, Jesus Christ, a Substitute for you and for me.

*Christ, the Son of God
Bore the sinner's rod,
Hung upon the tree,
Died instead of me.*

This, then, is the ground of salvation, Christ's work is the only foundation, and every other is sinking sand. Hence, salvation is "not of works." Christ did the work on Calvary's cross nineteen hundred years ago.

The Nature Of His Work

And, first of all, I want you to think of the nature of His work. If Calvary teaches anything at all, it teaches substitution. The work of Jesus Christ was a substitutionary work. Such is the plain and unmistakable interpretation of Abraham's sacrifice of the ram, which, we are told, he offered up "in the stead of" Isaac, his son.

Suppose I let this desk represent the sinner, my hand Jesus Christ, and this book, sin. Lifting the book (sin) from the desk (the sinner) I place it on my hand (Christ). That was what the Holy Spirit meant when He wrote through the prophet: "The Lord hath laid on him the iniquity of us all" (Isa. 53: 6). God took your sin and mine and laid it on His Son, Jesus Christ, who bore it, and died in our stead.

Think you that any one could have convinced Barabbas that the work of Christ was not substitutionary—Barabbas, condemned to die on the cross, lying in his cell awaiting the awful moment when the key would be turned in the lock, the door swing open, and the jailer drag him forth to suffer death for his crimes? Let us follow him and see, for at last the dreaded moment arrives; the key does turn in the lock, the door does swing open, the jailer does appear, but—Barabbas is not dragged to the place of execution. Instead, his chains are knocked off, his hands untied, and in a few minutes, to his utter bewilderment, he finds himself out in the open, a free man.

"Why am I free?" he exclaims. "This is the day I was to have been



DR. RICE AND JOHN THOMPSON

Dr. Rice brought to America and with the help of others, supported for four years in Moody Bible Institute, John Thompson of British Guiana, who is now ordained to the ministry. This is typical of Dr. Rice's unselfish spirit in helping others and bringing blessings to their lives.

crucified. Tell me, what has happened?"

"Do you see yonder cross?" answers the jailer, as they stand together at the foot of Golgotha.

"Yes, I see. What of it?" replies Barabbas.

"Well, that was the cross upon which you should be hanging now. But the Man on it has taken your place."

"Then He is dying for me!" exclaims the amazed criminal.

"Yes," quietly responds the jailer. "He is dying for you."

And for you, too, my brother, and for you, my sister, yes, for you, Jesus Christ died that day. He took your place; He died in your stead; He became your Substitute.

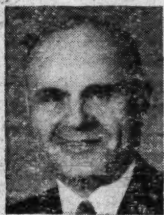
Let me draw one more picture. It is the great Day of Atonement. All Israel is gathered around the temple in Jerusalem. The great high priest leads a goat into the center of the vast assembly. An awe-inspiring silence overspreads the multitude. All eyes are fixed on what the priest is doing. Laying his hands on the head of the goat, he confesses the sins of the people over it. Then it is led by a man out through the multitude, and away into the wilderness. Every eye follows. Not a move is made until the animal disappears behind the hills in the distance. Not until then is the great silence broken, for the people know that their sins have, as it were, been transferred to the goat. It became their substitute.

And just as the scape-goat bore the sins of the Israelites far away and out of sight, so the Lamb of God of whom the scape-goat was the type, became our Sin-Bearer, and bore our guilt. Hence, it was written of Him: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

In that awful hour when darkness covered Golgotha, and at the moment when the Lord Jesus Christ sent out that piercing, never-to-be-forgotten cry: "My God, my God,

(Continued on page 12)

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Sanctification

(Continued from page 1)

ing these pages may be able to judge for themselves as to whether I was "clear" as to the matter when numbered among them.

Justification, then, was supposed to be a work of grace by which sinners are made righteous and freed from their sinful habits when they come to Christ. But in the merely justified soul there remains a corrupt principle, an evil tree, or "a root of bitterness," which continually prompts to sin. If the believer obeys this impulse and wilfully sins, he ceases to be justified; therefore the desirability of its removal, that the likelihood of backsliding may be greatly lessened. The eradication of this sinful root is *sanctification*. It is therefore the cleansing of the nature from all inbred sin by the blood of Christ (applied through faith when a full consecration is made), and the refining fire of the Holy Spirit, who burns out all dross when all is laid upon the altar of sacrifice. This, and this only, is true sanctification—a distinct second work of grace, subsequent to justification, and without which that justification is very likely to be lost!

The correctness of the definition will, I think, be acknowledged by even the most radical of the "holiness" school.

Now let us test these statements by Scripture. And in order to do so intelligently, I propose first to look at a number of passages in both Testaments, and see if in any of them either of the definitions given above would make good sense and sound doctrine. I would observe that holiness and sanctification are equivalent terms; both words being used to translate the one Greek or Hebrew noun. Twelve prominent examples may suffice to show how the term is used in our Bibles.

(1) The sanctification of inanimate objects is distinctly taught in the Word:

"Thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar; and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it" (Exod. 40:10, 11).

Are we to suppose any change took place in the *nature* of these vessels? or was there any evil element rooted out of them?

Again, in Exodus 19:23 we read, "Set bounds about the mount [Sinai], and sanctify it." Was any change effected in the composition of the mountain when God gave the law upon it? Let the reader answer fairly and honestly, and he must confess that here at least neither the theological nor the "holiness" definitions apply to the word "sanctify." What it does mean we shall see later, when we have heard all of our twelve witnesses.

(2) People can sanctify themselves, without any act of divine power, or any work of grace taking place within them. "Let the priests also, which come near to the Lord, sanctify themselves" (Exod. 19:22). Were these priests then to change their own natures from evil to good, or to destroy from within themselves the principle of evil? Once more it is the readers' province to judge. I adduce the witnesses: they must be the jury.

(3) One man could sanctify another. "Sanctify unto Me all the first-born: . . . it is Mine" (Exod. 13:2); and, again, "The Lord said unto Moses, Go unto the people, and sanctify them; . . . let them wash their clothes" (Exod. 19:10). What inward change, or cleansing, was Moses to perform in regard to the first-born, or the entire people of Israel? That he did not eliminate their inbred sin, the succeeding chapters amply testify.

(4) Persons can sanctify themselves to do iniquity. "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. 66:17). How monstrous a sanctification was this, and how absurd the thought of any inward cleansing here!

(5) The Son was sanctified by the Father. "Say ye of Him whom the Father hath sanctified, and sent into the world, Thou blas-

phemest; because I said, I am the Son of God?" (John 10:36.) They, not He, blasphemed; and equally vile would be the blasphemy of any who said that sanctification, for Christ, implied a corrupt nature eradicated, or a perverse will changed. He was ever "that Holy Thing . . . called the Son of God."

There are not wanting "holiness" advocates who impiously dare to teach that the taint of sin was in His being, and needed elimination; but they are rightfully refused fellowship, and their teaching abhorred by all Spirit-taught Christians. Yet He, the Holy One, was "sanctified by God the Father," as Jude writes of all believers, "Are we to suppose the expression means one thing in relation to Christ, and quite another in regard to saints?"

(6) The Lord Jesus sanctified Himself. "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). If either of the definitions given above is to stand, then what are we to make of the fact that He who had been sanctified by the Father, yet afterward sanctified Himself? Is it not plain that there is some great discrepancy here between the theologians, the perfectionists, and the Bible?

(7) Unbelievers are sometimes sanctified. "For the unbelieving husband is sanctified by [in] the wife, and the unbelieving wife is sanctified by [in] the husband; else were your children unclean; but now are they holy [or sanctified]" (I Cor. 7:14). Here the life-partner of a Christian, though unsaved, is said to be sanctified. Is such a one, then, free from inbred sin, or undergoing a gradual change of nature? If this be too absurd for consideration, sanctification cannot mean either of the experiences specified.

(8) Carnal Christians are sanctified. "Paul, called an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus" "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 1:1, 2; 3:1, 3). Carnal, and yet free from inbred sin? Impossible! Nevertheless they who are declared to be sanctified in chapter 1 are said to be carnal in chapter 3. By no possible system of logical reasoning

yes!

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can the class of the latter chapter be made out to be different from those addressed in the former.

(9) We are told to follow sanctification. "Follow peace with all men, and holiness [sanctification], without which no man shall see the Lord" (Heb. 12:14). In what sense could men follow a change of nature, or how follow the elimination of the carnal mind? I follow that which is before me—that to which I have not yet fully attained in a practical sense, as the apostle Paul tells us he did, in Phil. 3:13-16.

(10) Believers are called upon to sanctify God! "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I Pet. 3:15). How are we to understand an exhortation like this if sanctification implies an inward cleansing, or making holy what was before unclean and evil? Is it not manifest that such a definition would lead to the wildest vagaries and the grossest absurdities?

(11) Persons addressed as sanctified are afterward exhorted to be holy. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. . . . As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:1, 2, 15, 16). Think of the incongruity here if sanctification and holiness refer to an inward work whereby inbred sin is rooted out of one's being! The sanctified are exhorted to be holy, in place of being informed

that already they have been made absolutely that, and therefore need no such exhortation.

(12) The sanctified are nevertheless declared to be perfected forever. "For by one offering He hath forever perfected them that are sanctified" (Heb. 10:14). Who among the perfectionists can explain this satisfactorily? Nothing is commoner among the teachers of this school than the doctrine of the possibility of the ultimate falling away and final loss of those who have been justified, sanctified, and have enjoyed the most marvelous experiences; yet here the sanctified are said to be forever perfected—consequently shall never be lost, nor ever lose that sanctification which they have once been the objects of.

After carefully hearing these twelve witnesses, I ask my readers, Can you possibly gather from these varied uses of the word "sanctification" any hint of a change of nature in the believer, or an elimination of evil implied therein? I feel certain that every candid mind must confess the word evidently has a very different meaning, and I design briefly to point out what that meaning is.

Freed from all theological accretions, the naked verb "to sanctify" means to set apart, and the noun "sanctification" means, literally, "separation." This simple key will unlock every verse we have been considering, and bring all into harmony where discord seemed complete.

The vessels of the tabernacle were separated for divine service, even as Mount Sinai was set apart to Jehovah for the giving of the law. The priests in Israel separated themselves from their defilement. Moses separated the people from uncleanness, and set apart the first-born as dedicated to Jehovah. The apostates in Isaiah's day set themselves apart, on the contrary, to work wickedness in the sight of the Lord. The Father set the Son apart to become the Saviour of the lost; and at the end of His life on earth, His work accomplished, the Lord Jesus separated Himself and as-

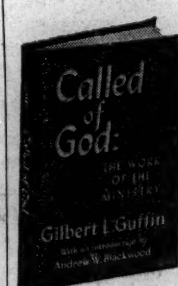
cended to glory, there to become the object of His people's hearts, that they might thus be set apart from the world that had refused and crucified their Redeemer. The unbelieving wife or husband, if linked with a saved life-partner set apart to God, is thereby put in an external relation to God, with its privileges and responsibility; and the children are likewise separated from those who have never come under the sound of the truth. All Christians, whatever their actual state, be they carnal or spiritual, are nevertheless separated to God in Christ Jesus; and from this springs the responsibility to live for Him. This separation is to be followed daily, the believer seeking to become more and more conformed to Christ. Persons professing to be Christians and not following sanctification, will not see the Lord; for they are unreal, and have no divine life. The Lord God must be set apart in our hearts if our testimony is to count for His glory. One may be set apart to God in Christ, and yet need exhortation to a practical separation from all uncleanness and worldliness. And, lastly, all so set apart are in God's sight perfected forever, as to the conscience, by the one sacrifice of Christ on the cross; for they are accepted in the Beloved, and eternally linked up with Him. Get the key, and every difficulty vanishes. Sanctification, in the Christian sense, is therefore twofold—absolute and progressive.

(The above article is one of a series by Dr. Ironside taken from the book, *HOLINESS — THE FALSE AND THE TRUE*, published by Loizeaux Bros., 19 West 21st Street, New York City, New York. 142 pages, Clothbound \$1.25. Used by permission. You may order from the publisher or from Sword of the Lord Publishers, Wheaton, Illinois.)

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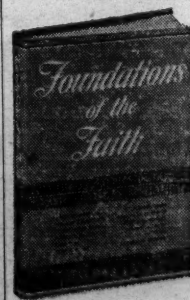
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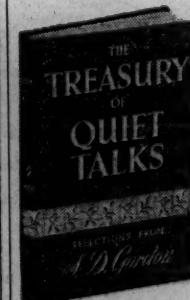
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Poison for Boys and Girls

(Continued from page 3)

ing to this theory, the Old Testament has more mistakes in it than the New Testament, but both have mistakes. Jesus knew the truth of things better than Moses and made less mistakes in His teaching than Moses made, though both Moses and Jesus are said to have made mistakes.

On Page 23 this lesson quarterly says of the Bible, "It is a progressive revelation," and then explains, "Through the centuries, little by little, people began to understand more about God as they thought and studied and prayed, and as the human race progressed. The Bible is the story of man's search for the Eternal; it is the long story of man's experience with God."

The writer continues that Moses "was not ready for the religion of love that Paul preached." So though the writer says "progressive revelation," she really means human progress and that wiser men wrote the later parts of the Bible.

3. Writer Claims Bible Was Not Written As It Claims to Have Been Written

On page 29 this poisonous quarterly, intended to break down faith of boys and girls in the Bible as the Word of God, says,

"Folks used to think that Moses wrote all these books, but the best Bible scholars now tell us this is not so. There were several reasons for this earlier belief. The authors of the books said they were written by Moses, for one thing.

"As a matter of fact, the books of the Pentateuch, in their present form, were written many years after Moses' death, but that great hero laid the foundation for all early Hebrew legislation. We don't know for sure that he wrote anything, or that he knew how to write!"

The lesson writer here admits that the first five books in the Bible claim to have been written by Moses. But she says that the claims of the Bible writers are false, that the expressed statements in the Bible that Moses wrote the Pentateuch are false.

Long years ago infidels started the idea that there was no writing in the time of Moses and that Moses could not have known how to write. But that folly of infidels has been disproven scientifically for many long years. No intelligent modern scholar now would say that Moses could not write. Modern excavations in Ur of the Chaldees prove that men in Abraham's day

and before, five hundred years before Moses, knew how to write and that writing was very common. Archaeological studies in Egypt prove that before Moses' time and during Moses' time in Egypt, cultured people, even some tradesmen, wrote, and we have examples of their writing. Infidels are usually not scholarly, and so with the foolish woman who wrote these Sunday School lessons. Her false teaching comes out of an unbelieving heart, not out of scholarship. Such unbelievers often quote infidel statements that have been disproven scientifically and historically for fifty years. Any honest scholarship could have learned better. To say that "the books of the Pentateuch, in their present form, were written many years after Moses' death..." is the bald assumption of an unbelieving heart, without one line of reputable evidence. Any man who says so, says so not because of scholarship but because of wicked unbelief in the Bible, which comes from an unbelieving heart, not from facts.

When this Sunday School writer tells teen-age boys and girls, "We don't know for sure that he (Moses) wrote anything, or that he knew how to write!" she says that which is not sensible, not according to the best scholarship, as well as that which does not accord with Christianity. Many people wrote

in Egypt. It is silly to suppose that Moses, learned in all the arts of Egypt and living in the palace, did not know how to write.

But to deny that Moses wrote the Pentateuch is an out and out denial of the Bible.

Exodus 24:3, 4 tells us plainly how Moses wrote the Mosaic law:

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."

Concerning the same books Jesus said, "For had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:46). In fact, Jesus some fifteen times referred to the Pentateuch as the writings of Moses! But that does not bother this blasphemer, this purveyor of poison for intermediate boys and girls. Anybody who denies the Bible does not mind denying the essential deity of Jesus Christ. The two stand or fall together. And one should never be deceived in thinking that you can trust one with a New Testament who denies the Old Testament. Those who deny the book of Exodus, deny the book of Matthew. Those who make the writings of Moses a lie, make the sayings of Jesus Christ as humanly fallible also.



DR. RICE'S GRANDDAUGHTERS

These are Dr. Rice's two granddaughters, Lloyds Jean and Faith Himes. Their father Rev. Charles Himes, is pastor at Treece, Kansas. Mary Lloyds was the first of the girls to marry. Of course these two children love "Paw-Paw" and will be remembering him on his birthday. These pictures were taken a couple of years ago and there is a little grandson in the Himes family now.

I read the same teaching yesterday in a letter from a famous Methodist missionary educator, only that the missionary went further, denying the virgin birth, the essential deity of Jesus Christ, the blood atonement, the need for a new birth. I read it this morning in a letter from a Methodist pastor rebuking me for believing in the inspiration of the Bible and for opposing socialism. I find it again and again in the national Methodist paper, THE CHRISTIAN ADVOCATE. The standard doctrine of the Methodist Church, now controlled by modernists and radicals, as that doctrine is taught to ministerial students in Methodist seminaries, taught by leaders of their periodicals, taught in their Sunday School with the use of official literature, is that the Bible is not the infallible Word of God which it claims to be; that Christ was not born of a virgin, that Christ did not rise bodily from the dead, that people are not saved by the substitutionary death of Christ and His atoning blood. Instead, they preach a Bible with much good in it, but full of mistakes and legends, a Bible which is not, they say, what it claims to be, not what John Wesley thought it was or other heroes who founded the Methodist Church.

We must conclude that the attempt to break down the faith of boys and girls in the Bible is a deliberate one, sanctioned by bishops and leaders, and that this effort permeates Methodist Sunday School literature and college and seminary teaching.

Second, we must say that for anyone to have fellowship with this wickedness seems to us a great sin. How can any parent expect God to preserve his children from infidelity if they go to Methodist Sunday Schools and are taught such lessons as these? If Jesus did not tell the truth when He said that Moses wrote the Pentateuch (the law); if Christ did not rise from the dead, as the Bible teaches; if Jesus is not the virgin-born Saviour He claimed to be, then how can this kind of teaching turn out Christians? Every parent who allows his children to be taught this wickedness, this poison, this infidelity, must answer to God for his sin.

And what about the pastor who believes the Bible, who took a holy vow at his ordination to defend and teach the Articles of Religion of the Methodist church, including the full inspiration of the Bible, the atoning death of Christ, etc.—how can such a preacher keep his vows while he allows such literature in his Church. How can he keep his vows and be true to God if he helps send ministerial students to a Methodist college or seminary where their faith in the Bible will be broken down? How can he keep his vows if he raises money to support a corrupt system which will send modernist infidel missionaries, hire infidel teachers in colleges and seminaries, and which has infidel bishops guiding the program? And by the word *infidel* we mean just what the word *infidel* has meant in the past, that is, one who does not believe in the virgin-born deity of Jesus Christ and the other essentials of the Christian faith.

(Continued on page 12)

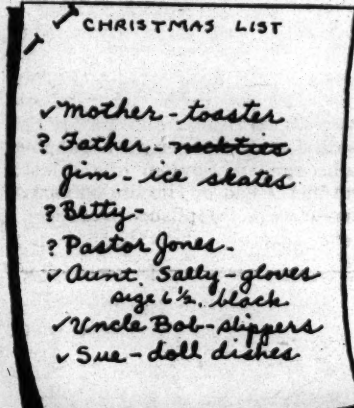
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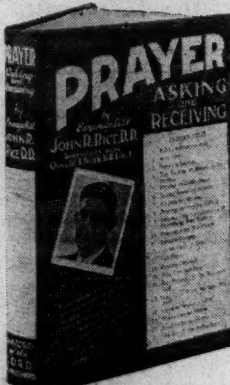
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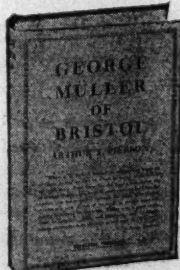
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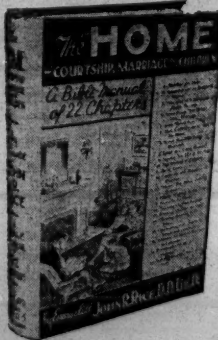
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Two Ways

(Continued from page 9)

why hast thou forsaken me!"—then it was that the foul thing called Sin, yours and mine, was laid upon Him. So terrible was the experience that even God Himself had to turn away His face—Jesus was compelled to bear it alone. It was man's sin that rent His heart and forced the bitter, bitter cry. He, Christ, the Son of God, died as your substitute—as mine.

*He saw my fallen state,
And knew my awful fate,
He bore the penalty,
That I must bear, or He.*

The Sufficiency Of His Work

Now let us think of the sufficiency of His work. "It is finished!" was the cry that echoed over Golgotha as He neared the end of His gigantic task (John 19:30). Oh, what a glorious, triumphant cry it was! The work of man's redemption finished, completely accomplished at last. Nothing more to be done. A way of escape opened. Salvation provided.

What has man to do with a finished work? Can he add anything to it? Does God require more than His Son has accomplished? Isn't the Father fully satisfied? Ah, yes! Atonement has been made. Reconciliation is now possible. Jesus has met every demand of the law. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Does man honour God by attempting to add to a finished work? He can do nothing but accept and rest upon what has already been done.

Professed ministers of the gospel told our men that if they died on the battlefield they would merit Heaven. Thank God, the men themselves knew better, knew in their own heart of hearts that they were not fit to meet God. But oh, how it dishonoured the finished work of Calvary! Jesus Christ was branded as a liar. For if the death of our soldiers could add any merit to what God had already done, then the work of Christ was not finished, as He said, over nineteen hundred years ago. If death on the battlefield can save us, then let us hasten to the Front, for we have an easy entrance into the Celestial City.

But, oh, my friend, listen to me!—The blood of all the soldiers in the battles of all the world would not be sufficient to blot out or wash away the smallest sin of one man. But the blood of the God-Man, shed on Calvary's cross, once only, is sufficient to wash away all the sins of all the world of all ages. Nothing else is necessary.

*Nothing either great or small,
Nothing, sinner, no—
Jesus did it, did it all,
Long, long ago.*

The Motive Of His Work

But what was it that caused Him to make such a sacrifice? What was the motive of His work? What could it be but love? "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The question has sometimes been asked: Was love the cause of the atonement or was the atonement the cause of love? In other words: Is the God of the Old and New Testament the same? People sometimes think of the God of the Old Testament as a God of judgment and power, and the God of the New as a God of love and compassion. Ah, no! God never changes. He has always been a God of love. It was love that caused the atonement. The atonement did not give us a new God. His great heart of infinite love and compassion felt so deeply for man in his lost estate that He, of His own free will, gave Jesus Christ. His only begotten Son, to die. Oh, what wondrous love! Who can fathom its depths! To think that God, the great, omnipotent God, "so loved that he gave!"

God loves the sinner but hates his sin. It isn't that He loves us when we're good and hates us when we're bad, as some parents teach their children. He loves us

just the same as He always has all the time, but He loathes the sin that separates us from Him, just as a father loves his child when it has smallpox and at the same time hates the disease that isolates the child from him.

And remember, you did not ask God to love you. It was freely bestowed. He took the initiative. Oh, my brother, my sister, think of it! God loves you! God loves you! It matters not who you are nor what you have done—God loves you! You may be the most debauched sinner in the world, the most miserable wretch that ever breathed, I care not—God loves you! You may have broken every commandment in the decalogue and trampled the blood of Jesus Christ, His Son, underfoot—still I tell you that God loves you! Oh, that you would venture on His love and enter those wide open arms awaiting to receive you! My brother, my sister, how can you spurn such love, such matchless love?

The Scope Of His Work

There is one last thought and with that I close. The scope of His work is universal. "Him that cometh to me I will in no wise cast out," He declares (John 6:37). "Whosoever" is the word He uses over and over again to denote the universality of His work. And that big word "whosoever" just means you. Put your own name in wherever you find it. Make it personal. You have the right to say,

*'Twas for me He suffered so,
Drank the bitter cup of woe,
For I nailed Him to the tree,
And He died, He died for me.*

Ah, yes, the vilest as well as the best; sinners of the deepest dye as well as the good and moral. None have gone too far, none have sunk too low. The Lord Jesus is able to save the worst that can be found. You are not too great a sinner. He can save even you.

In fact, the sinner is the only one who has any claim on Him at all. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). And Jesus Himself said: "I came not to call the righteous, but sinners to repentance" (Mark 2:17). And so, if you insist that you are good enough already, well, Jesus will have absolutely nothing to do with you whatever. You have no need of Him at all. He never came for you. But if you are a poor, guilty, lost and undone sinner, having no righteousness of your own, you are the very one whom He will welcome and save. It was for you He came.

Oh, my friend, let me beseech you in the name of my Saviour to take your place now, this moment, as a lost and guilty sinner, and claim the sinner's Saviour, for "He will have mercy and abundantly pardon." Rest your all on His work for you, not on yours for Him. Admit that you have nothing to offer, that all your righteousness is as "filthy rags," that you have no merit of your own, and rest upon what He did for you on Calvary's cross. Plant your feet firmly on the Rock, Christ Jesus, for it is His righteousness, His work, that must be the ground of your salvation.

My friend, I am through. I have now pointed out to you the two ways, The False and The True. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life." Choose, I say. You are already dead. A choice is necessary. A decision must be made, and you must make it. Therefore, choose Christ, and choose Him—NOW.

Decide Today!

You have read the great sermon by Dr. Oswald J. Smith. Now let the editor of THE SWORD OF THE LORD urge you to make your decision today. This very day, even this moment, if you will penitently turn from sin in your heart and trust Jesus Christ to forgive you and save you, He will do it. I beg you, this moment, make the great decision. Will you turn away from false and human ways and turn to Christ, the only Saviour and accept Him as your own personal Saviour here and now? "Believe on the Lord



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Poison

(Continued from page 11)

We write this with great reluctance. This is not an attack on Methodists. There are millions of Methodists who still believe the Bible, but we believe they sin against God if they support and take part in spreading such poison. And we feel exactly the same about Baptists supporting such unbelief, or Presbyterians, or other Christians.

Jesus Christ, and thou shalt be saved," says the Word of God (Acts 16:31). Today choose life by choosing Jesus Christ and give Him your heart forever!

If you will this moment say yes to God and turn to Christ in faith, I beg you to sign the following statement, then copy it in a letter and mail it to us today. I will let Dr. Smith know of your grand decision and I will write you a letter of encouragement and counsel. Do it now!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois
Dear Brother Rice:

I have read Dr. Oswald Smith's sermon on "Two Ways—The False and the True." I acknowledge that I am a poor lost sinner. I believe that Jesus died to save me and is willing to forgive me. Therefore, here and now I turn my heart from my sin, I trust Jesus Christ to forgive me, I give Him my heart forever! I now depend upon Him to save my soul and keep me by His grace. I undertake to live for Him. I will confess Him openly and let myself be known as a Christian.

SIGNED

Address

"They Say—"



Lee Roy Hayes

"Words fail me when it comes to expressing my appreciation for THE SWORD OF THE LORD paper. I have received untold number of blessings and help from your paper. I recommend it to my friends as 'THE SWORD' is the best Christian paper in America.' I also have several of your books and booklets. I really enjoy reading, but have very little time. I wish you all Godspeed in publishing the messages of salvation by grace. I desire your prayers that I may bring honor to my Lord Jesus Christ."

Mr. Lee Roy Hayes
Elkin, N. C.

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"San Pietro Magisano
"Catanzaro, Italy
"August 1, 1951

"Dr. John R. Rice, Editor
"The Sword of the Lord
"214 West Wesley Street
"Wheaton, Illinois

"Dear Dr. Rice:

"My wife and I are doing missionary work in Southern Italy under the Italian Gospel Association (an independent Baptist mission) with headquarters in Chicago, Illinois.

"I do not know if you remember me. I met you during the evangelistic campaign held in Minneapolis several years ago.

"Where we are working is the most neglected region of Italy, and where the gospel is greatly needed. A few years ago a writer wrote a book, 'Christ Stopped at Eboli' but we are still farther south, which we consider the backyard of Africa.

"But we are happy to report that many precious souls who never heard the gospel before now are coming to Christ in a wonderful way.

"While we are in this remotest part and far away from home, THE SWORD OF THE LORD brings us many blessings and makes us feel at home and keeps us informed of all the great events taking place there.

"Here no one reads English, but we will try to translate THE SWORD OF THE LORD into Italian for those believers who love to know about the Lord's work elsewhere.

"God bless you for the fine work you are rendering for His glory, and our hearty thanks go to our unknown friend who has paid for our subscription.

"Yours and His for Italy's lost,"
(Signed) Rev. and Mrs. Frank Scorza

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